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Tableeghi Jamaat: Teachings of Shirk in the Book "Fadhaa'il Hajj"

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All praise is due to Allaah. We praise Him, seek His help and forgiveness. And we seek refuge in Allaah the Most High from the evils of our own selves and from our bad deeds. Whomsoever Allaah guides none can misguide him and whomsoever Allaah misguides there is none to guide such an individual. I bear witness that there is no true god worthy of being worshipped except Allaah alone, without partner or associate. I further bear witness that Muhammad (sal-Allaahu `alayhe wa sallam) is His slave and Messenger. May Allaah the Exalted bestow his peace and blessings on the final messenger Muhammad, upon his family, his noble companions and all those who follow them.

To Proceed:

That the most truthful speech is the Qur'aan, the word of Allaah and the best of guidance is that of Muhammad (sal-Allaahu `alayhe wa sallam). And the worst of affairs in this religion of ours are the innovations and every innovation is a Bid`ah and every Bid`ah is misguidance and every misguidance is in the hell fire.

Alhamdulillah, this is the third paper in the series of exposing the teachings of Shirk and Bidáh in the book Fadha'il 'A'maal (also known as Tableeghi Nisaab). I would like to remind my brothers and sisters that the intent of these papers is not to curse anyone.The author of Fadhaíl Á'maal is dead and his affair is with Allah the Mighty and Majestic. The real intent of this research is to warn all Muslims of the deviations in 'Aqeedah, Ibaadah, Manhaj that have crept into the Ummah of Muhammad (sal-Allaahu `alayhe wa sallam) through fabricated narrations and false stories of auliya which unfortunately forms nearly 80% of Fadha'il 'A'maal. It is to warn and call the Muslims at the same time to leave bigoted partisanship, to correct their 'Aqeedah and to hold on to the clear path that the Messenger of Allah (sal-Allaahu `alayhe wa sallam) left us upon. Anything else is total destruction in this world and in the hereafter.

Verily Allah the Most High has said in the Qur'an (meaning of which):

And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. (Surah An-Nisa. V:115)

In this paper we will concentrate of Fadha'il Hajj (virtues of Hajj). This is the final chapter in Volime II of Fadha'il 'A'maal. It also contains the most awful and horrendous teachings of major shirk. Any reader will be shocked to read the narrations that the author, Muhammad Zakari Kandalvi has brought out which are nothing but plain Hinduism, Qadianism and paganism and we seek refuge in Allah the Most High. The great Shaikh al Hadith, the so called knower of Allah and pivot of the world goes at length on explaining the virtues of sticking to the Sunnah but he himself failed to practice to what he preached!

And unfortunately Kandalvi has combined all the major deviations that have struck this ummah in his book. From distorting the meanings of the attributes of Allah to preaching major shirk and innovations in its worst forms, Fadha'il 'A'maal without doubt is the most false, fabricated and "shirk story book" of our times.

Why did not Zakaria Kandalvi stop where our Salaf as Salih stopped? Why were the narrations not sufficient for him when they were sufficient for the first generation? Why did not the "Shaikh al-Hadith of Deobandh" refer to the authemtic narrations in Bukhari, Muslim and other collections of ahadith? Why in the name of love and Ibaadah the tenets of Sufism and Hinduism are being propagated? Why is the 'Aqeedah of the Rafidee Sh'ia being smuggled under the guise of Sunnah? And why is Shirk taught and Tawheed suppressed? We seek an answer from our brothers who are involved in Jamaa'at ut-Tableegh. "Shaikh al-Hadith" Kandalvi Sahib himself says, "...it is important to note that whenever I quoted a 'hadit' without mentioning the name of the book, it should be deemed to have been taken from one of the five books, viz., 'Al-Mishkat', ...'Sharah Ihya al-Ulum'

Ihya ulum ad-Deen? He could not find a better collection? Whay are not Sahih al-Bukhari, Sahih Muslim or any other sound collection of narrations were chose by the Muhaddith?

It will be beneficial to know what the scholars have said about this book over the years:

AT-TURTOOSHEE (d.520H)

He said in writing to 'Abdullaah Ibnul-Mudhaffar about al-Ghazzaalee:

"When he wrote his book, he called it *Ihyaa 'Uloomud-Deen*, and talked about the sciences of the states of things and ways of the *Soofees* in it, but he was neither well acquainted with them nor well-informed about them, so he fell headlong, and thus did not fall either among the scholars of the Muslims or within the conditions of the *Soofee* ascetics.

He filled his book with lies upon the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), and I do not know of any book upon the surface of the earth which attributes more lies to the Prophet (*sallallaahu 'alayhi wa sallam*) than this one! He molded it with the opinions of the philosophers and concepts held in the *Rasaa'il Ikhwaanis-Suffaa*. They (the *Ikhwaanus-Suffaa*) are a people who regard Prophethood as a level that can be acquired, and the Prophet is in their view no more than a noble person with excellent character who avoided what is ignoble and took hold of his own soul until he had it under control so that no desire overcame it, nor bad manners overtook it, then he took control of nature with those manners."

AL-MAAZAREE (d.536H)

Al-Haafidh adh-Dhahabee says in *Siyar A'laamun-Nubalaa* (19/340) ...and Imaam Muhammad Ibn 'Alee al-Maazaree as-Saqilee speaks about *al-Ihyaa* in a way that shows his prominence as an lmaam. He says:

'There have been repeated requests to know our position regarding the book called *Ihyaa 'Uloom ud-Deen* and I said that the opinions of people differ about it. A group seeks to publicise it and stick blindly to that, a group warns the people against it and causes them to flee from it, and a group who burn it.

The people of the East have also written to me, asking about it, and I have not previously read except parts of it. So if Allaah extends my life, I shall spend time upon it and remove the confusion the peoples hearts. Know that I have seen the students of it, and all of them relate to me a part of its condition which take the place of seeing with ones own eyes, so I will briefly mention his condition and that of his book, and some of the positions of the people of *Tawheed* and of the *Soofees*, and the people of allusions and philosophy, since his book wavers between all of those!"

AL-QAADEE 'IYAAD (d.544H)

He said:

And Shaykh Aboo Haamid (al-Ghazzaalee) possesses -repugnant information and in producing shocking works he went beyond bounds in the way of Soofism, and devoted himself to supporting them, and became a caller to that, and wrote well-known books on that (He refers to *al-Ihyaa* as is shown by what comes after).

He was reproached for parts of that and the minds of the *Ummah* came to have a low opinion of him. Allaah knows that which is hidden about him, and here in the West the order of the *Sultaan* (ruler) and the ruling of the scholars is that it should be burnt and kept away from, so that was done..."

IBN AL-JAWZEE (d. 597H)

He says in *al-Muntazim* (9/169-170):

"He began to write the book *al-Ihyaa* in *al-Quds* and finished it in Damascus, however, he wrote it upon the way of the Soofis and did away with the rules of *Fiqh* in it. For example, regarding effacing of honour and fighting the self, he mentions that a man wished to efface his own honour, so he entered a public bath and put on someone else's clothes, then he put his own clothes on top of them and went out walking slowly so that the people could catch him. So they took them back from him and called him 'The Thief of the Public Baths'.

Mentioning such things as this for followers to learn from is disgusting because it is judged so according to *Fiqh*. When there is a guardian for public baths and a person steals, his hand is cut off, and it is not permissible for a Muslim to offer an action for which they would be sinful if they did it!

He mentions that a man bought some meat and found that his soul felt shy to carry it to his house, so he tied it round his neck and walked to his house. This is also totally repugnant and there are many similar things for which this is not the place.

I have gathered together the mistakes of the book and called it "A Notification to the Living Regarding the Errors of *al-Ihyaa*", and I have pointed some of them out in my book *Talbees-Iblees*!

(Also) what he mentions in the book of marriage that *'Aa'ishah* said to the Messenger (*sallallaahu 'alaihi wa sallam*), "You are the one who claims that you are the Messenger of Allaah!"

That is impossible! Verily the reason for his turning away from the requirements of *Fiqh* in that which he quotes is that he accompanied the Soofis and regarded their condition to be the goal, and he said, "Indeed I have taken the way from Aboo 'Alee al-Farmadhee and I followed what he directed me to as regards daily worships and continual *dhikr* (remembering Allaah) until I passed those difficulties and became burdened with heavy tasks, and I did not attain that which I sought."

And further, there are many, many other scholars of Ahlus Sunnah who have strongly criticized this books and its likes. But Kandalvi takes from it extensively. Is this not a deviation?

And we call all the Muslims to Islam. Not the Islam of a group or any Jamah' or to any personality. But we call you to Islam where the Messenger of Allah (sal-Allaahu `alayhe wa sallam) left us. Where the night is like its day. He left us on the straight path but shiataan took us to paths on the left and the right. The shayateen amongst the men and jinn took the Muslims to those crooked path at the head is a bigger devil calling to the fire.

From 'Abdullaah Ibn Mas'ood (radiyallaahu 'anhu) **who said: "The Messenger of Allaah** (sallallaahu 'alayhi wa sallam) **drew a line for us, then he said: "This is the Path of Allaah." Then he drew lines from it's right and it's left, then he said: "These are scattered lines, upon each of them is a devil calling to it." Then he read:**

"And verily this is My Straight Path, so follow it and do not follow the other paths because they will separate you from His Path." [Sooratul An'aam 8:153]" [Related by Nisaa`ee (no. 184) and Ahmad (1/435) and this wording is by him. It is also related by ad-Daarimee (1/67-68) and at-Tabaree in Jaami'ul Bayaan (8/65), it was authenticated by Shaykh Saleem al-Hilaalee in Basaa`ir Dhush-Sharaf (p. 82).]

This is the worst disease that today every Muslim has attached himself to a party or a personality making Taqleed and trading his intellect for no gain. The agenda of the party is placed even above the Sunnah of Muhammad (sal-Allaahu `alayhe wa sallam) and the word of the leader is final. Anyone opposing it is expelled and ostracized. How can we establish the Sharee'ah of Allah when we don't even know it. All the groups hate knowledge. They don't call to it and neither do they instruct their followers to seek it. Every group today claims to be

working to establish the law of Allah on earth but each group claims the other to be Jaahil and misguided. How can, in the midst of such multiple parties, groups and sects achieve unity of the Muslims. What is the solution to bringing us into one brotherhood?

Allah the All Wise has said in the Qur'an (meaning of which):

"And hold fast altogether to the rope of Allaah and do not be divided.And remember the favour of Allaah upon you, in that you were once enemies to one another, but He joined your hearts together, so that by His Grace you became brothers." [Soorah Aali-'Imraan 3:103]

"**Indeed this Ummah of yours is a single Ummah and I am your Lord, so worship Me alone.**" [Sooratul-Anbiyaa' 21:92]

"And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise." [Surah Anfal. V:63]

And how is this joining of he hearts to be achieved? What are the means of achieveing this miracle that is possible only with Allah the Most High? By the example of Muhammad (sal-Allaahu `alayhe wa sallam). And what is said about Muhammad (sal-Allaahu `alayhe wa sallam)?

"He it is Who sent among the unlettered ones a Messenger (Muhammad) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad). And verily, they had been before in mainfest error." [Surah Jumu'ah. V:2]

We can only bring the Muslims together through Tasfiya wa Tarbiya (purification and cultivation) If the Sharee'ah of Allah can join a hundred hardened tribes 1400 hundred years ago and make them into one brotherhood, why can't the same happen today with hundreds of parties? But this education involves exposing the innovators; their figureheads and their books. It is to warn all Muslims of their deviations so that they save themselves and their families from the evil

and return to the Jamaa'ah. The Jamaa'ah that the Sahaba were upon and which today is best embodied by those who are on the Salafee Manhaj and all praise be to Allah the one worthy of praise.

Following the principles of Tasfiya wa Tarbiya, this is a continuing effort inshallah to expose the books of Jamaa'at ut-Tableegh headed by Fadha'il 'A'maal. And I hope that it becomes a source of guidance for any Muslim who reads it. And in the footsteps on the noble Imaam, teacher, defender of the Sunnah, al Barbaharee (d.329H) I use his noble statement that the purpose of writing of these papers is "...**perhaps Allah will bring a confused person out of his confusion, or an innovator out of his innovation, or a misguided one out of his misguidance and he may be saved through it**."

Reading through Fadha'il Hajj, it is difficult to deicde where to start from? From the Taweel of the Sifat of Allah? Or open teachings of grave worship? The "above the Prophet" status of the auliya? Lies on the Sahaba? Or worshipping the auliya themselves? But as we read we will have some uniformity inshallah in the refutations and not an unorganized mess.

Before we actually dive into Fahdail Amaal let us take heed from the following pure narrations:

Abu Hurayrah narrates that the Messenger of Allaah (sal-Allaahu `alayhe wa sallam) said:

It is sufficient to render a man a liar that he narrates everything he hears. (Reported by Muslim)

And he also narrated from Allaah's Messenger (sal-Allaahu `alayhe wa sallam):

There will come at the end of time, Dajjaals, Liars, who will come to you with ahaadeeth that neither yourselves nor your forefathers will have heard of. So beware and beware of them, lest they cause you to go astray and be put to trial. [Saheeh Muslim and Musnad Ahmad, it is Saheeh]

The Open Sanctioning of Grave Worship in Fahda'il 'A'maal.

Zakaria Kandalvi has presented a cocktail of 'Aqeedah in Fadha'il Hajj. He borrowed from the Ashaira shifting to Raafidah then morphing to Soofiya with traces of Qadiyyaniyah and finally ending with Hinduism! And protecting is sought with Allah from all these faces of Kufr. Kandalvi starts with making Taweel of the attribute of the descending of Allah in the manner of the Ash'arees.

He writes on page 15, Fadha'il Hajj, Volume II:

فائدہ:۔ اللہ جل شانہٗ کا قریب ہونا یا نیچے کے آسمان پر اترنا یا اس قسم کے اور جو
مضامین ذکر کیے گئے ہیں ان کی اصل حقیقت تو اللہ جل شانہٗ ہی کو معلوم ہے کہ وہ ہر وقت
قریب ہے، اترنے چڑھنے کی ظاہری معنی سے بالاتر ہے۔ علماء اس قسم کے مضامین کو رحمتِ
خاصہ کے قریب ہونے سے تعبیر فرمایا کرتے ہیں جو مضمون حدیث بالا میں مذکور ہے اس

"The issue of Allah being near or descending or any such type of narrations that are mentioned its knowledge is only with Allah; He is always near but the apparent meaning that the majority of the scholars have taken is that it is the special mercy of Allah"

Allahu Mus'ta'aan! Which scholar from Ahlus Sunnah and upon the Manhaj of the Salaf said this? This is only with the conformity with the wretched 'Asha'irah that they make figurative interpolations of what they refuse to understand of the Sifat of Allah the Most High and Blessed. They do not stick to the basic principles regarding the attributes of Allah and argue about what is forbidden. And why has not the statements of the righteous Salaf quoted on the issue of the descent of Allah the Mighty and Majestic? Are they lost in history or did Kandalvi chose not to quote them, bringing out the 'Aqeedah of the wretched Ash'arees?

Those who make ta'weel and attribute meanings to the words of Allaah, that they themselves have devised, then they are lying upon Allaah, as they do not know whether Allaah intended that meaning they devised or not! And the way of the Salaf was to accept the attributes, with their meanings, but negate their likeness to those of the Creation.

Imaam Abul-Abbaas ibn Suraij known as 'ash-Shaafi'ee the second' and he was a contemporary of Al-Ash'aree, said: "We do not speak with

Ta'weel (interpretation) of the Mu'tazilah, the Ash'arees, the Jahmiyyah, the apostates, the anthropomorphists (Mujassimah and Mushabbihah), the Karraamiyyah and those who declare Allaah to be like His creation (Mukayyifah - those asking about the modality of His attributes). Rather we accept them [the texts about Allaah's attributes] without interpretation (Ta'weel) and we believe in them without declaring any likeness with the creation (Tamtheel)." Ijtimaa ul-Juyoosh il-Islaamiyyah (p.62)

It will be beneficial to know the statements of our salaf regarding this matter their consensus.

Al-Waleed Ibn Muslim (d.194H) - *rahimahullaah* - said:
"I asked Maalik, al-Awzaa'ee, Layth Ibn Sa'd and Sufyaan ath-Thawree - *rahimahumullaah* - concerning the reports related about the Attributes, so they all said: Leave them as they are, without asking how." (Related by al-Aajurree in *ash-Sharee'ah* (p. 314), al-Bayhaqee in *al-Asmaa' was-Sifaat* (p. 453) and also in *al-I'tiqaad* (p. 118) and the chain of narrators is *hasan*.)

Imaam Ahmad Ibn Hanbal (d.241H) - *rahimahullaah* - said:
"These *ahaadeeth* should be left as they are...We affirm them and we do not make any similitude for them. This is what has been agreed upon by the Scholars." (Related by Ibnul-Jawzee in *Manaaqibul-Imaam Ahmad* (p. 155-156))

Imaam at-Tirmidhee (d.279H) - *rahimahullaah* - said:
"It has been stated by more than one person from amongst the People of Knowledge about such *ahaadeeth*, that there is no *tashbeeh* (resemblance) to the Attributes of Allaah, and our Lord - the Blessed, the Most High - **descends to the lowest heavens every night**. So they say: Affirm these narrations, have faith (*eemaan*) in them, do not deny them, nor ask how. The likes of this has been narrated from Maalik Ibn Anas, Sufyaan ath-Thawree, Ibn 'Uyaynah and 'Abdullaah Ibnul-Mubaarak, who all said about such *ahaadeeth*, "Leave them as they are, without asking how." Such is the statement of the People of Knowledge from *Ahlus-Sunnah wal-Jamaa'ah*. However, the *Jahmiyyah* oppose these narrations and say: This is *tashbeeh*! However, Allaah - the Most High - has mentioned in various places in His Book, the Attributes of *al-Yad* (Hand), *as-Sama'* (Hearing) and *al-Basr* (Sight) - but the *Jahmiyyah* make *ta'weel* of these *aayaat*, explaining them in a way, other than how it is explained by the People of Knowledge. They say: Indeed, Allaah did not create Aadam with His

own Hand - they say that 'Hand' means that Power of Allaah." *Sunanut-Tirmidhee* (3/24)

And the narrations are numerous. For further reading, refer to articles on TROID.org and Salafipublications.com

Coming back to our topic of grave worship, Kandalvi stated 80 years ago in very explicit words the virtues and benefit of grave worship of grave worship. Not just the grave of the Prophet (sal-Allaahu `alayhe wa sallam) but the grave of any wali. But the sanctioning required the prerequisite of labeling great virtue and honour on the graves of the auliya in general Prophet in particular. So the fabrication machines of Deobandh go into overtime and come out with the following:

Fadha'il Hajj, Page 138:

۱۴) جب قبۂ خضراء پر نظر پڑے تو عظمت و ہیبت اور حضورؐ کی علوِ شان کا استحضار کرے
اور یہ سوچے کہ اس پاک قبہ میں وہ ذاتِ اقدس ہے جو ساری مخلوقات سے افضل ہے، انبیاءؑ
کی سردار ہے، فرشتوں سے افضل ہے، قبر شریف کی جگہ ساری جگہوں سے افضل ہے جو حصہ
حضورؐ کے بدن مبارک سے ملا ہوا ہے وہ کعبہ سے افضل ہے عرش سے افضل ہے، کرسی سے
افضل ہے حتیٰ کہ آسمان و زمین کی ہر جگہ سے افضل ہے (لباب)

"When you see the green dome then it should be with awe and reverance and you should take care of the honour of the Huzoor and reflect that in that pure dome is he who is the best of creation, leader of the Prophets and virtuous the angels. The place of the holy grave is superior than any other place and that place which touches the holy body of the Huzoor is superior to the Ka'baha, superior to the Arsh, superior to the Kursi in fact superior than everything in the heavens and earth."

Did Kandalvi leave anything? In his extreme and false exaggeration of the grave of the Prophet he did not even spare the Arsh and Kursi of Allah the Most High. Indeed the Allah and his Messenger (sal-Allaahu `alayhe wa sallam) are free from what they say.

Now that Kandalvi established the merit of the grave the only thing that remained was to worship there and make pilgrimage to the grave of the Prophet (sal-Allaahu `alayhe wa sallam). But the poor and

ignorant mass of the Subcontinent and elsewhere would not waste their life savings on a lifeless prophet. Nay, when the Ummah of Muhammad leave the narrations stupidity and humiliation is placed upon them. The people want a Prophet who is alive. So enter the Shaikh al Hadith Kandalvi and his books!

On page 144, Fadha'il Hajj:

علامہ قسطلانی مواہب میں لکھتے ہیں کہ حضورِ اقدس صلی اللہ علیہ وسلم کے ساتھ ادب کا وہی
معاملہ ہونا چاہیے جو زندگی میں تھا اس لئے کہ حضور اپنی قبر میں زندہ ہیں (شرح مواہب)

"Allamah Qastalaani writes in Muwahib that you should present yourself to the Prophet proper conduct such that was due to him in his lifetime because the Prophet is alive in His grave"

What kind of heresy is this? The Prophet (sal-Allaahu `alayhe wa sallam) alive in his grave? Are we to believe Kandalvi and conclude that the Sahaba of the Messenger of Allah (sal-Allaahu `alayhe wa sallam) buried him alive? Was the historic speech of Abu Bakr (may Allah be pleased with him) mere jest? When he, Abu Bakr (may Allah be pleased with be) said that whoever worships Muhammad then Muhammad is dead was a figure of speech and mockery? And Kandalvi wants us to believe in an aqeedah diametrically opposite to that of the Noble Sahaba?

Allah the Mighty and Majestic said in the Qur'aan (meaning of which):

"And we granted not to any human being immortality before you (O Muhammad), then if you die would they live forever? Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned." [Surah al-Anbiya. V: 34-35]

And,

"**Verily, you (O Muhammad) will die, and verily, they (too) will die**" [Soorah Az-Zumar. V:30]

The Prophets are alive in their graves but this is the life of the Barzakh that we do not know about. The hands of the Prophets do not come out

of their graves, they cannot hear us, they cannot rescues us from harm or any other nonsense that Fadha'il 'A'maal records in this regard.

But this is not the end to open preaching of grave worship. Furthermore, a complete manual is presented in explicit detail on how to present yourself to the grave of a "wali."

On page 141, Fadha'il 'A'maal, Fadha'il Hajj, Volume II:

۲۷: جب کسی قبر پر حاضری ہو تو میّت کے پاؤں کی طرف سے جائے تاکہ میّت کو اگر حق
تعالیٰ شانہٗ آنے والے کا کشف عطا فرمائے تو دیکھنے میں سہولت رہے اس لئے کہ جب میّت قبر
میں دائیں کروٹ لیٹی ہے تو اس کی نظر قدموں کی طرف ہوتی ہے اگر کوئی سرہانے کی جانب
سے آئے تو میّت کو دیکھنے میں تعب اور مشقت ہوتی ہے (فتح القدیر) اسی ضابطے کے موافق

"When you visit anyone's grave, you should proceed from the direction of the feet because if Allah has given the dead the power of Kashf then it is easy for him to see you because when the dead turns to his right in his grave then his sight falls towards your feet. And when anyone approaches the grave from the head side of the dead then the dead has trouble and difficulty in seing you."

Astaghfirullah! What kind of 'aqeedah is this? If we are to believe in Kandalvi, then would it be permissible to bury a wali alive? The only example of burying alive we know is that of the Arabs at the time of Ignorance. And today this practice is still found alive in Fadha'il 'A'maal. And how many brothers who are in Jamaa'at ut-Tableegh have buried their loved ones alive?

And for that matter, is Kandalvi alive in his grave?

There is not a single authentic narration found in any reliable books that state of any wali being alive in his grave and looking at the visitors of his tomb. And Kandalvi, who was given very lofty title such as "Knower of Allah", "Pivot of the world" and "Shaikh al-Hadith" did not even know the authenticity of such incidents or was it that he did not care? Another question of the Tableeghi Jamaa'at.

So far what Kandalvi has sought to prove is the high merit and value of visiting graves and that the Prophet (sal-Allaahu `alayhe wa sallam) and the auliya are alive in their graves and they see and listen to the

visitor. The objectives of the school of Deobandh and Kandalvi will not be complete up until they cheat the unsuspecting Ummah into grave worship completely. And this would require worshipping and supplicating at graves. Since the Prophet (sal-Allaahu `alayhe wa sallam) and the noble Salaf have always opposed this heresy, there was no option left but to lie. And lie they did. They lied on the Sahaba and the Messenger and ridiculed them to satisfy their lust for Shirk and Allah's curse be upon the liars.

So Kandalvi fabricates on page 176-177, Fadha'il Hajj:

۳۵: حضرت عائشہؓ فرماتی ہیں کہ جب میرے والد حضرت ابوبکر صدیقؓ بیمار ہوئے تو
یہ وصیت فرمائی کہ میرے انتقال کے بعد میری نعش روضۂ اقدس پر لیجا کر عرض کر دینا کہ یہ ابوبکر
ہے آپ کے قریب دفن ہونے کی تمنا رکھتا ہے۔ اگر وہاں سے اجازت ہو جائے تو مجھے وہاں
دفن کر دینا اور اجازت نہ ہو تو بقیع میں دفن کر دینا چنانچہ آپ کے وصال کے بعد وصیت کے
موافق جنازہ وہاں لے جا کر قبر شریف کے قریب یہی عرض کر دیا گیا وہاں سے ایک آواز ہمیں
آئی، آدمی کہنے والا کوئی نظر نہیں آتا تھا کہ اعزاز و اکرام کے ساتھ اندر لے آؤ۔ حضرت علیؓ فرماتے
ہیں کہ جب حضرت ابوبکر صدیقؓ کے وصال کا وقت قریب ہوا تو مجھے اپنے سرہانے بٹھا کر فرمایا کہ
جن ہاتھوں سے تم نے حضور اقدس صلی اللہ علیہ وسلم کو غسل دیا تھا انہی ہاتھوں سے مجھے غسل
دینا اور خوشبو لگانا اور مجھے اس حجرہ کے قریب لیجا کر جہاں حضورؐ کی قبر ہے اجازت مانگ لینا اگر
اجازت مانگنے پر حجرہ کا دروازہ کھل جائے تو مجھے وہاں دفن کر دینا ورنہ مسلمانوں کے عام قبرستان
(بقیع) میں دفن کر دینا۔ حضرت علیؓ فرماتے ہیں کہ جنازہ کی تیاری کے بعد سب سے پہلے میں آگے
بڑھا اور میں نے جا کر عرض کیا یا رسول اللہ یہ ابوبکر یہاں دفن ہونے کی اجازت مانگتے ہیں تو میں

فضائل حج ۱۷۷ عکسی

نے دیکھا کہ ایک دم حجرہ کے کواڑ کھل گئے، اور ایک آواز آئی کہ دوست کو دوست کے پاس
پہنچا دو۔ علامہ سیوطیؒ نے خصائص کبریٰ میں ان دونوں کو ذکر کیا ہے۔ محدثانہ حیثیت سے اس

"Hadhrat Ayesha said that when my father Hadhrat Abu Bakr was ill he willed that after his death his body should be taken to the grave of the Prophet (sal-Allaahu `alayhe wa sallam) and should be said that here is Abu Bakr and he wishes to be buried next to you. If you receive permission from there then bury me there and if not then bury me in Baqee'. Therefore, after the death of Abu Bakr and according to his will his funeral procession was taken towards the grave of the Prophet (sal-Allaahu `alayhe wa sallam) and permission was sought. Then we heard a voice from inside and there was no speaker in sight. The voice said, Send him in with honour and dignity.

"Hadhrat Ali said that when the time of death approached Hadhrat Abu Bakr he called me to his side and said, 'Wash me with the hands with which you washed the Prophet and apply on me perfume and take me to his room and ask for his permission. If upon asking his permission the doors of the room open then bury me there and if not then bury me in the common graveyard of the Muslims.'"

"Hadhrat Ali said that after the preparations of the funeral I was the first one to step forward and ask the Prophet that Abu Bakr wants your permission to be buried here. I then saw that the doors of the room where the Prophet is buried flung open and a voice said, "Send the friend to the friend.""

Let all Muslims know that the above is a lie and is not found in any authentic collections of ahadeeth. Rather, such enormous lies can only come from Tableeghi Jamaa'at who were rightfully called the Soofis of the era by the Muhaddith al-Albanee (d.1420H). Kandalvi has not even spared the most noblest of the Sahaba and ascribed wholesale shirk to them. He wants the Muslims to believe that even the companions held the 'aqeedah that the Messenger of Allah (sal-Allaahu `alayhe wa sallam) listens to us from his grave!? And far removed are the Noble Companions (may Allah be pleased with all of them). Kandalvi only wants to sanction his filthy and perverse 'aqeedah of grave licking and to do that he abused and lied on the companions. A great crime indeed!

There are hundreds of other instances of grave worship in Fadha'il Hajj (should be called Fadha''il Quboor wa Shirk al-Ibaadah). But there are other points of false 'Aqeedah that are to be exposed. We shall, inshallah, mention them in brief so that the reader can be warned from such lies and disown himself from the Tableeghi Jamaa'at forever.

1). A Soofi prays at the Prophet's grave and is forgiven all his previous and future sins. (page 162, Fadha'il Hajj)

۴۔ حضرت حسن بصریؒ فرماتے ہیں کہ حضرت حاتم اصم بلخیؒ جو مشہور صوفیہ میں ہیں کہتے
ہیں کہ تیس برس تک ایک قبہ میں انہوں نے چلّہ کیا تھا کہ بے ضرورت کسی سے بات نہیں
کی، جب حضور اقدس صلی اللہ علیہ وسلم کی قبر اطہر پر حاضر ہوئے تو اتنا ہی عرض کیا کہ اے
اللہ ہم لوگ تیرے نبیؐ کی قبر شریف کی زیارت کو حاضر ہوئے تو ہمیں نامراد واپس نہ کیجیو غیب سے
ایک آواز آئی کہ ہم نے تمہیں اپنے محبوب کی قبر کی زیارت نصیب ہی اس لئے کی کہ اس کو قبول
کریں. جاؤ ہم نے تمہارے اور تمہارے ساتھ جتنے حاضرین ہیں سب کی مغفرت کردی (زرقانی
علی المواہب) بعض اوقات الفاظ چاہے کتنے ہی مختصر ہوں جب اخلاص سے نکلتے
ہیں تو وہ سیدھے پہنچتے ہیں۔

2). All the Prohets, Salaf and the auliya use the Wasila of the Messenger of Allah (sal-Allaahu `alayhe wa sallam) in their supplication.

ہیں کہ حضورؐ کے ساتھ توسّل کرنا سلف صالح کا طریقہ رہا ہے اور انبیاءؑ اور اولیاء نے حضورؐ کے
وسیلہ سے دعا کی ہے. حاکم نے روایت نقل کی ہے اور اس کو صحیح بتایا ہے کہ جب حضرت آدم

3). The 'Aqeedah of Auliya worship

The belief of hero worship is totally from the pagans and Shaitaan first deceived the Ummah of Adam (sal-Allaahu `alayhe wa sallam) by coercing them into making images of righteous people, remembering them in their gatherings and later worshipping them. The pagan Romans used to worship their emperors, the Magians there kings, Hindus still worship heroes and heroines of their mythical folklore (and also worshipping their private parts). So Kandalvi, not finding the worship of Allah sufficient, creates Pirs in His books who do not even have a name and to them he gives the attributes of Allah. But this would again require some "Fadha'il" or virtues to be labeled on such auliya. They had to be so miraculous, so awesome and so noble that even the Prophets of Allah are humbled before them! They must possess the attributes so noble and so high which belong to Allah alone! Their station must also be superior to the Prophets and angels and the companions! In short they must be so awesome, so stupendous that they demand unrestricted awe, love and finally worship! And with no hesitation this is what we find in Fahdail Amaal.

Fadha'il Hajj, page 164, Fadha'il 'A'maal Vol I:

۹: ابدال میں سے ایک شخص نے حضرت خضرؑ سے دریافت کیا کہ تم نے اپنے سے زیادہ مرتبہ
والا بھی کوئی ولی دیکھا؟ فرمانے لگے ہاں دیکھا ہے۔ میں ایک مرتبہ مدینہ طیبہ میں رسول اللہ صلی
اللہ علیہ وسلم کی مسجد میں حاضر تھا میں نے امام عبدالرزاق محدث کو دیکھا کہ وہ احادیث سنا رہے
ہیں اور مجمع ان کے پاس احادیث سن رہا ہے۔ اور مسجد کے ایک کونہ میں ایک جوان گھٹنوں پر
سر رکھے علیحدہ بیٹھا ہے۔ میں نے اس جوان سے کہا تم دیکھتے نہیں کہ مجمع حضور اقدس صلی اللہ علیہ
وسلم کی حدیثیں سن رہا ہے، تم ان کے ساتھ شریک نہیں ہوتے؟ اس جوان نے نہ تو سر اٹھایا نہ
میری طرف التفات کیا اور کہنے لگا کہ اس جگہ وہ لوگ ہیں جو رزاق کے عبد سے حدیثیں سنتے ہیں اور
یہاں وہ ہیں جو خود رزاق سے سنتے ہیں نہ کہ اس کے عبد سے۔ حضرت خضرؑ نے فرمایا اگر تمہارا کہنا
حق ہے تو بتاؤ کہ میں کون ہوں؟ اس نے اپنا سر اٹھایا اور کہنے لگا کہ اگر فراست صحیح ہے تو آپ
خضر ہیں۔ حضرت خضرؑ فرماتے ہیں، اس سے میں نے جانا کہ اللہ جل شانہٗ کے بعض ولی ایسے بھی ہیں
جن کے علو مرتبہ کی وجہ سے میں ان کو نہیں پہچانتا۔ حق تعالیٰ شانہٗ ان سے راضی ہو اور ہم کو بھی
ان سے نفع پہنچائے آمین (روض)۔

"One person asked Khidr that,"Have you ever seen any wali who is better than you?" Khidr replied, "Yes, I have. I once visited the mosque of the Prophet. I saw Imaam Abdur Razzaq Muhaddith and he was teaching ahadith. The crowd and I listened to the ahadith from him. In one corner of the masjid there was a youngster sitting who had kept his head between his knees away from the crowd. I said, Do you not see that ahadith of the Prophet are being taught? Why don't you also attend the circle? He neither lifted his head nor did he look at me and said, "In that place are those who listen to ahadith from the slave of Razzaq and here are those who listen to ahadith from the Razzaq!" Hadhrat Khidr said that, "If you are indeed speaking the truth then tell who am I? He raised his head and said that, "If I am not mistaken, then you are Khidr." Hadhrat Khidr then said, "From this I came to know that there are such wali of Allah whom even I cannot recognize.""

Allahu Akbar! The pir (please notice that he has no name, no history and no background whatsoever. Just wild imaginations of Tableeghi Jamaa'at) in the above fable did not even raise his head and answered the questions of Khidr! And he listens to the Hadith from Allah? The revelations comes down upon him? If Mirza Ghulam Qadiani makes such a claim all the scholars of Deobandh label him a kafir but what about the kufr that is in their own books? To this Pir is attributed the knowledge of the unseen and kalam with Allah. He has been raised to the status of Moosa and even more. He has been portrayed superior to

Khidr (alayhi salaam)! Khidr? To whom Moosa (alayhi salaam) himself was sent by Allah the Most High to seek knowledge?

To a Salafee, who follows the aqeedah and understanding of the Sahabah, the above passage is just a pathetic laughable lie but to the ignorant Tableeghi such wali demands utmost respect, honour and reverance. But the poor Muslims who is being deceived by the Tableeghi Jamaa'at does not even realize that such a wali never existed except in the imagination of the Sufis of Deobandh and brought to life in Fadha'il 'Amaal.

But this was not enough to throw the ignorant Muslim into worshipping the creation. The elite of the Tableegi Jamaa'at needed some more spice to make the auliya all the more colourful. So the complete and absolute and independent knowledge of ghaib is attributed to the Pirs of Fadha'il A'maal.

On page 241, Fadha'il Hajj, Kandalvi writes:

۲۱: حضرت ابو سعید خزّاز فرماتے ہیں کہ میں مسجد حرام میں گیا تو میں نے ایک فقیر
کو دیکھا کہ اس پر دو پھٹے ہوئے کپڑے ہیں، اور لوگوں سے سوال کر رہا ہے میں نے اپنے
دل میں سوچا کہ ایسے ہی لوگ آدمیوں پر بوجھ ہوتے ہیں، اس نے میری طرف دیکھا اور یہ
آیت پڑھی: وَاعْلَمُوْا أَنَّ اللّٰهَ يَعْلَمُ مَا فِيْ أَنْفُسِكُمْ فَاحْذَرُوْهُ (البقرہ ع ۳۰)
ترجمہ: اس کا یقین رکھو کہ اللہ جل شانہٗ جانتا ہے اس چیز کو جو تمہارے دلوں میں ہے پس اس سے
ڈرتے رہا کرو۔" ابو سعیدؒ کہتے ہیں کہ میں نے اپنے دل میں اپنی بدگمانی سے توبہ کی تو اس نے
مجھے آواز دی اور یہ آیت پڑھی وَهُوَ الَّذِيْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوْا
عَنِ السَّيِّئَاتِ (شوریٰ ع ۳) ترجمہ: اور وہ ایسی پاک ذات ہے جو اپنے بندوں کی توبہ
قبول کرتا ہے اور تمام گناہوں کو معاف کر دیتا ہے (روض)

"Hadhrat Abu Sa'eed Khazaz said,"I once visited the Masjid al-Haram and saw a Fakir. He had two old and tattered pieces of cloth on his body and was begging the people. I thought in my heart that such are the ones who become a burden on the people. He looked at me and recited the ayat "Know that Allah knows what is in your hearts so beware" Abu Sa'eed then said that I repented upon the evil thought that had arisen in my heart. The fakir then called out to me and recited "He is the one who accepts the repentance of His slaves and forgives all sins".

What is being said here is that this Pir knows all the thoughts that arise in a person's heart. He has a share in the knowledge of the unseen. In very clear terms the Aqeedah of the Shi'a, the Qadiani and the Hindu is being propagated.

Verily Allah the Most High has said in the Quraan(meaning of which):

And with Him (Allaah) are the keys of the Ghayb (all that is hidden), none knows them but He. (Surah al-An'am, V: 59)

Say: None in the heavens and the earth knows the Ghayb (Unseen) except Allaah, nor can they perceive when they shall be resurrected. (Surah an-Naml, V: 65)

Say (O Muhammad): I have no power over benefit or hurt myself except Allaah wills. If I had the knowledge of the Ghayb (Unseen), I should have secured myself an abundance of wealth and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe. (Surah al-A'raaf, V:188)

But the last lie, the one remaining fabrication that will confirm the lordship of the auliya of Jamaa'at Tableegh is that they should be free from any need whatsoever. They should be also free and independent of Allah Himself! May the curse of Allah the All Powerful be on the liars.

So on page 290, Fadha'il Hajj:

امام غزالیؒ نے لکھا ہے کہ تیسرا درجہ جو سب سے اعلیٰ ہے وہ یہ کہ اللہ جل شانہٗ کے
ساتھ ایسا ہو جائے جیسا کہ مُردہ نہلانے والے کے ہاتھ میں کہ اس کی اپنی کوئی حرکت رہتی
ہی نہیں یا اسی درجہ پر پہنچ کر اللہ جل شانہٗ سے مانگنے کا بھی محتاج نہیں رہتا وہ خود ہی بلا

"Imaam Ghazali says that the third level (of Tawakkul) which is the most highest is that a person remains such with Allah like a dead in the hands of its washers. He has no action of his own. He reaches on such a level that he is no longer required to ask anything from Allah."

If we are to believe Kandalvi for a fraction of a second then that will negate all the attributes of Allah the Most High. It will negate the attribute of Allah being All Knowing because the auliya of the Tableeghis also have a share in that. It will negate the attribute of Allah

being the Sustainer of the Universe because there are such individuals according to Kandalvi who sustain themselves and have no need of Allah. It will negate the attribute of Allah being the Ever Living because the Pirs of Fadha'il 'Amaal do not die (as we will read later). It will throw us into that pit of absolute Kufr that even the Arabs of Jaahiliyaa did not reach.Even they believed that Allah was the Creator and the Sustainer. As such 'aqeedah has murdered nations of the Muslims and hundreds of millions of Muslims are being deceived, it will deprive a Muslim of what he values the most-his pure Tawheed. Such is the price of cooperating and joining hands with the Tableeghi Jamaa'at.

Stange! The Messenger of Allah (sal-Allaahu `alayhe wa sallam) was sent to take out mankind from the worship of false gods and to worship Allah alone. To take out man from worshipping the creation, to take out man from worshipping man. But Kandalvi and all of Jamaa'at Tableegh takes a person from worshipping Allah and makes him worship the dead Pirs! May Allah the All Powerful hasten the destruction of the Tableeghi Jamaa'at.

4). Deadless in Deobandh

The Hindu belief of Karma and the Buddhist belief of Mokti are quite the same. It means when a man dies, he does not die! That is, he is instantly reborn in another form. This cycle will continue until he hoards enough good deeds to get himself freed from this birth-rebirth process. So a man can be donkey in one life and a king in the next or a brick in the next or a woman in the other. But the main point is that there is no after life. No Munkar Nakir, no Day of Judgement and no Hellfire or Paradise. In a layman's words, death is not dying. It is reliving.

This is only a brief explanation of such mythical pagans. But the Tableeghi Jamaa'at has been propagating such beliefs to the unsuspecting Muslims for the last 80 years. The fabulous Sufis of India under the influence of centuries of Hinduism and Buddhism came up with some very interesting yet pagan beliefs. And for the first time in the History of Sufism in the subcontinent these naked beggars who performed all sorts of depraved acts with animals and young boys in public preached their fantasies under the guise of Sunnah. Today their unholy alliance with the Shaitaan is known to all Muslims as the Jamaa'at at-Tableegh.

Before we proceed, we should remind ourselves about death and what Allah the Most High has said (meaning of which):

And we granted not to any human being immortality before you (O Muhammad), then if you die would they live forever? Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned. (Surah al-Anbiya. V: 34-35)

Verily, you (O Muhammad) will die, and verily, they (too) will die. (Surah Az-Zumar, V: 30)

Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allaah, and Allaah will give reward to those who are grateful. (Surah Aal-'Imraan, V: 144)

Kandalvi, the "Shaikh al-Hadith" wrote on page 271-272, Fadha'il Hajj, Fadha'il Amaal Vol I:

۵۵: حضرت ابو سعید خرازؒ فرماتے ہیں کہ میں مکہ مکرمہ میں تھا، ایک مرتبہ باب
بنی شیبہ سے گذر رہا تھا کہ میں نے ایک نوجوان کی نعش رکھی ہوئی دیکھی جو نہایت حسین
چہرہ والا تھا، میں نے جو اس کے چہرہ کو غور سے دیکھا تو وہ تبسم کرتے ہوئے کہنے لگا ابو سعید

فضائل حج ۲۷۲ عملی

نہیں معلوم نہیں کہ عشاق مرتے نہیں، بلکہ وہ زندہ ہی رہتے ہیں، اگرچہ ظاہر میں مرجائیں
ان کی موت ایک عالم سے دوسرے عالم میں انتقال ہوتا ہے۔

"Hadhrat Abu Sa'eed Khazzaz asid that, "I once went to Makkah Mukkarrama and passed through the door of Bani Shabbir. I saw the corpse of a young man who had a very beautiful face. I looked at his face carefully to which he replied, "Abu Saeed! Don't you know that lovers do not die? They remain alive, even though they appear to be dead. Their death takes them from one world to another.""

This was and is the belief of the elite of Deobandh. The pagan Egyptians had exactly the same beliefs that their pharaohs do not die but transfer from one world to another. Hence they used to mummify

them and keep all important items in their caskets. Five thousand years later the pagan belief is still being propagated en masse!

But this is just the tip of the ice berg on the dead-less Pirs of Fadha'il Amaal! There are also such Pirs who even know when and where they are going to die.

On page 272, Fadha'il Hajj, Fadha'il Amaal Vol I:

شیخ ابو یعقوب سُوسیؒ فرماتے ہیں کہ میرے پاس ایک مرید مکہ مکرمہ میں آیا اور کہنے
لگا کہ اے استاد میں کل کو ظہر کے وقت مرجاؤں گا، یہ اشرفی لے لیجئے اس میں سے نصف
تو قبر کھودنے والے کی اجرت ہے، اور نصف کفن وغیرہ کی قیمت ہے، جب دوسرے
دن ظہر کا وقت آیا وہ مسجد حرام میں آیا اور طواف کیا اور تھوڑی دور جاکر مرگیا، میں نے
اس کی تجہیز و تکفین کی، جب اس کو قبر میں رکھا تو اس نے آنکھیں کھولدیں، میں نے کہا، کیا
مرنے کے بعد بھی زندگی ہے؟ کہنے لگا، ہاں میں زندہ ہوں، اور اللہ جل شانہٗ کا ہر عاشق
زندہ ہوتا ہے (روض)

"Sh. Abu Yaqoob Sanoosi said,"Once a mureed of mine approached me in Makkah and said,"Ustaadh, I will die tomorrow at the time of Dhuhr. Take these gold coins. Spend half on digging my grave and half on my shroud." On the next day when the time of Dhuhr approached, he entered the masjid, performed the Tawwaf and went to a nearby spot and died! When he was put into the grave, he opened his eyes!! I asked that Is there a life after death? He replied, "Yes! I am alive and every lover of Allah does not die.""

<u>The Shia Aqeedah</u>: **The Imams know when they will die, and they only die by their choice. (Al-Kafi (a book of the Shia containing ahadith attributed to the Prophet) p.258)**

So if every lover of Allah never dies, then what is the difference between the mureed and Allah? Allah is Hayy and does not die and the mureed does not die. And furthermore, these mureed also know when they die. Allahu Musta'aan! Where is the Tableegh Jamaa'at taking the Ummah of Muhammad (sal-Allaahu `alayhe wa sallam)?

The Imaam of evil, Ibn Arabee, poisoned with such beliefs said:

The Lord is a slave and the slave is a Lord. I only wish I knew which one was Mukallaf.

As we read investigate further into Fadha'il Amaal, not only are time and death under the exploitation of the Pirs of Sufiya but also the Ka'bah comes to the rescue of certain damsels in distress in Fadha'il Amaal. Yes! Kandalvi did not even spare the House of Allah from insults and belittlement.

And it is authentically ported in Bukhari and Muslim from Abu Hurairah(may Allah be pleased with him) that Dhus Suwaiqatain from Ethiopia will destroy the Ka'bah, stone by stone.

If the Ka'bah cannot save itself from annihilation then how can it grow hands and come to the rescue of women who walk around attracting attention by wearing anklets?

On page 105, Fadha'il Hajj, Fadha'il Amaal Vol I:

موسیٰ ابن محمدؒ کہتے ہیں کہ ایک مرتبہ ایک عجمی شخص طواف کر رہا تھا نیک دیندار آدمی تھا،
طواف کرتے ہوئے ایک خوبصورت عورت کے پازیب کی آواز جو طواف کر رہی تھی اس کے
کان میں پڑی یہ شخص اس عورت کو گھورنے لگا، رکن یمانی سے ایک ہاتھ نکلا اور اس زور سے
اس کے تھپڑ مارا کہ آنکھ نکل گئی، اور بیت اللہ شریف کی دیوار سے ایک آواز آئی کہ ہمارے گھر
کا طواف کرتا ہے اور ہمارے غیر کو دیکھتا ہے۔ یہ تھپڑ اس نظر کے بدلہ ہے اور اگر آئندہ کوئی اور
حرکت کرے گا تو ہم بھی زیادہ بدلہ دیں گے (مسامرات)

"Moosa bin Muhammad says that once an Ajmee(a non-Arab) person was performing the Tawwaf; was a good and religious man. During the Tawwaf, the sound of the anklets of a beautiful woman fell on his ears. He began to stare at the woman. From the Yemeni Corner a hand emerged and slapped the man as a result of which his eye came out and from the wall of the House of Allah came a voice saying, "You make Tawwaf of our house and look at our women. This slap was in return for that look. If you repeat such behaviour again, we will slap avenge you harder."

Where was the hand of the Ka'bah when the Sahaba of the Messenger (sal-Allaahu `alayhe wa sallam) were being tortured? Where was the Ka'bah when filth and camel intestines were put on the back of the Messenger(sal-Allaahu `alayhe wa sallam)? Why did not the Ka'bah grew a hundred hands and save Ibn Zubair? Why did not the Ka'bah mutate into an octopus and destroy every idol that the Mushriks of

Makkah had kept therein? Or does the Ka'bah comes only to rescue the women of Fadha'il Amaal? Has the mutation of the Ka'bah stopped? Does it still continue today?

Such are the lies that come out from the fabrication machines in Deobandh! Such stupidity and corruption of aqeedah has caused the downfall of the Muslims. Believing in grave worship, hero-worship, associating partners with the Noble names and attributes of Allah had caused the cow worshipping, monkey supplicating Hindu to gain ascendancy over the Muslims in the sub-continent? And who is to blame for such filthy stupidity? The Jamaa'at Tableegh and their books!

But this is not an end to the insults that the House of Allah, the House built by Ibraheem (sal-Allaahu `alayhe wa sallam) had to face by the elite of Jammat Tableegh. Not only does the Ka'bah grows hands but sometimes it also pays the great auliya of Fadha'il Amaal greeting visits!?!

Page 111, Fadha'il Hajj, Fadha'il Amaal Vol lI:

اور بعض بزرگوں سے نقل کیا گیا
کہ بہت سے لوگ خراسان میں رہنے والے مکہ سے تعلق کے اعتبار سے بعض ان لوگوں سے قریب
ہیں جو طواف کر رہے ہوں، بلکہ بعض لوگ تو ایسے ہوتے ہیں کہ خود کعبہ ان کی زیارت کو جاتا ہے

"And it has been reported from certain buzurgs that some people live in Khurasaan but are close to the ones who perform the Tawwaf. And yet there are some to whom the Ka'bah itself goes to visit them..."

Astaghfirullah! Why did not the Ka'bah visit the Messenger of Allah (sal-Allaahu `alayhe wa sallam) and the Noble companions who lived in exile for 10 years in Madinah? Where was the Ka'bah when the Sahaba were turned back empty handed and prevented from performing Hajj? Why did not the Ka'bah come to visit the greatest of the people? And Kandalvi wants us to believe that the Ka'bah visits pathetic Pirs of Sufism? What justice is this?

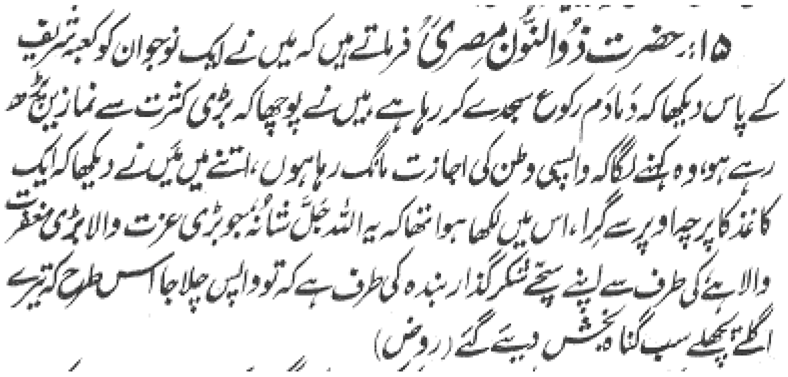
Indeed, when the Ummah of Muhammad (sal-Allaahu `alayhe wa sallam) left the narrations and the way of the companions, humiliation and stupidity is placed upon them. So much so, anyone calling to Tawheed is labeled a Wahabi, anyone calling to detaching oneself from

deviated organizations and parties a Madhkhali and the callers to shirk, bidah, grave worship are given the titles of Imaams of guidance and Shaikh al Hadith! What can be more stupidity than this?

4). Jesus Saves!!!! (And so do the Pirs in Fadha'il Amaal)

Have you ever argued with Christian and he will always end the talk with the term "But Jesus Saves" or "Jesus died for us" The auliya portrayed in Fadha'il Amaal do similar things. Not that they will die for you (are you kidding, who will then reap the profits from the tombs and graves?) but they will provide you with heavenly faxes, gush water out of nowhere, perform Hajj naked, and occasionally travel faster than the speed of light. Such are the greats of Deobandh and the entire Tableegh Jamaa'at believes it! (And scientists say that fish have small brains).

Page 232, Fadha'il Hajj:


۱۵: حضرت ذوالنون مصریؒ فرماتے ہیں کہ میں نے ایک نوجوان کو کعبہ شریف
کے پاس دیکھا کہ دمادم رکوع سجدے کر رہا ہے، میں نے پوچھا کہ بڑی کثرت سے نمازیں پڑھ
رہے ہو، وہ کہنے لگا کہ واپسی وطن کی اجازت مانگ رہا ہوں، اتنے میں میں نے دیکھا کہ ایک
کاغذ کا پرچہ اوپر سے گرا، اس میں لکھا ہوا تھا کہ یہ اللہ جل شانہٗ جو بڑی عزت والا بڑی مغفرت
والا ہے کی طرف سے اپنے سچے شکر گذار بندہ کی طرف ہے کہ تو واپس چلا جا اس طرح کہ تیرے
اگلے پچھلے سب گناہ بخش دیئے گئے (روض)

Hadhrat Dhun Noon Misri said," I saw a young man near the Ka'bah shareef who was performing much rukoo' and sujood. I asked him why was he praying so much (Sufis not pray so it was strange for this pir). He replied, "I am asking permission to return to my country." I then saw a piece of paper drop from the sky. It was written, "From Allah the Most Majestic the Most Merciful to His thankful slave that return to your country. All your previous and future sins have been forgiven."

Is this lie even worth a second thought? Who is this young man? Why is not such a great event recorded in any authentic book except Fadha'il Amaal and other books of Sufism? Is this "fax" present? Does such events, paper or books drop out of the heaven still? Or is this just another fabrication to prove the high station of fictitious Pirs ? Every Muslim who values his Tawheed will no doubt shun and hate such evil teachings and label it so be from the conspiracy of the Kuffar but to our

dismay such evil is recorded with great pride in Fadha'il Amaal; perhaps the most widely read book in the Ummah today.

The above lie reminds me of another liar who also claimed of paper and Allah. All the Muslims know this liar as the Dajjal of the east, Mirza Ghulam Qadiani. The following story is a stark resemblance and further proof that the fabrications in Fadha'il Amaal are from Qadiyaniyyah and have nothing to do with the authentic Sunnah and Islam as a whole.The following passage is taken from the book **"Ahmadiyyat of True Islam" by Mirza Bashiruddin.**

"He (Ghulam Ahmad) saw in a dream that he had prepared a chart which related to some future events in his own life and in the lives of some friends, which he desired God to approve. He then saw God personified. He placed the chart before Him for His signature. God signed the chart with red ink. Before signing He flicked the surplus ink from the end of the pen with a movement of His Hand. Some drops of ink thus flicked fell on the clothes of the Promised Messiah. A realization of he love and graciousness of God in granting his request filled his eyes with tears and with a slight spasm he woke up. A disciple of his, named Mian Abdullah Sinnouri, who was at that time massaging him, drew his attention to some wet drops of red on his clothes. The Promised Messiah then related the Kashf to him in detail."
(Page 86)

I ask every reader that to decide whether the Sunnah is being propagated or Qadiyaniyyah?

This is how the Shayateen amongst the men and Jinn deceive the people. Inshallah, future studies will expose the already dead and exposed Qadiani faith in the light of Quran and Sunnah. But the point of mentioning the above heresy is to explain the similarities in the dreams and visions that both the Pirs of Qadian and Deobandh experience. In both schools of stupidity events that happen in dreams last after the dreams are over. Both claim to be divinely inspired and have something of alleged revelation within them. Tableegh Jamaa'at claims papers drop out of heaven with words of Allah on them and Qadianis claim Allah himself writes on papers. Can this be the work of one Devil? Allah knows best. And far above is Allah with what the liars attribute to Him. The Most High will avenge His honour on he day

when none will talk except whom He allows. With Allah belongs All Glory and Might.

Coming back to Fadha'il Amaal and Tableeghi Jamaa'at, there is a mention of such a noble Pir who not only sets out for Hajj with nothing but performs it naked! I wonder how many brothers who are fooled by Jamaa'at at-Tableegh have performed the Hajj naked and taken their families, wives and daughters in that state. My advice to them is that not only is it haram to run around the Ka'bah with your awraa exposed (and being the imitation of the early pagan Arabs) but the Saudi authorities also have strict regulations about the attire during Hajj. Please my brothers! The Sunnah explicitly clarifies the clothing one should wear during Hajj and it is certainly not being naked as being propagated by Fadha'il Amaal.

Page 221, Fadha'il Hajj:

حضرت مالکؒ فرماتے ہیں کہ میں نے اس کی گفتگو سن کر اپنا کرتہ اس کو دینا چاہا، اس نے قبول کرنے سے انکار کر دیا اور کہا، بڑے میاں دنیا کے کرتہ سے ننگا رہنا اچھا ہے، دنیا کی حلال چیزوں کا حساب دینا ہے اور اس کی حرام چیزوں کا عذاب بھگتنا ہے،

اس کے بعد یہ دعا کی "اے اللہ لوگوں نے قربانیوں کے ساتھ تیرا تقرب حاصل کیا میرے پاس کوئی چیز قربانی کے لئے نہیں ہے سوائے اپنی جان کے، میں اس کو تیری بارگاہ میں پیش کرتا ہوں، تو اس کو قبول کر لے"۔ اس کے بعد ایک چیخ ماری، اور مردہ ہو کر گر گیا، اس کے بعد غیب سے ایک آواز آئی کہ یہ اللہ کا دوست ہے خدا کا قتیل ہے، مالکؒ کہتے ہیں کہ میں نے اس کی تجہیز و تکفین کی اور رات بھر اس کی سوچ میں پریشان اور متفکر رہا، اسی میں آنکھ لگ گئی، تو خواب میں اس کو دیکھا، میں نے پوچھا کہ تمہارے ساتھ کیا معاملہ ہوا، کہنے لگے جو شہداء بدر کے ساتھ ہوا، بلکہ اس پر بھی کچھ زیادہ ہوا، میں نے پوچھا کہ زیادہ ہونے کی کیا وجہ؟ کہنے لگے کہ وہ کافروں کی تلوار سے شہید ہوئے تھے اور میں عشق مولیٰ کی تلوار سے (روض)

"Hadhrat Malik after listening to his talk offered him his Kurta but he refused and said that it is better to stay naked than to wear the clothing of this world. You will have to answer for the Halal things of this world and receive punishment for the haram. After that he made a dua, "O Allah! With sacrificing the Udhiyah your nearness is achieved. I do not have any thing except my life. I present it in your domain. Please accept it." After that, he uttered a scream and died. Then came a voice from the ghaib saying, "He is the friend of Allah." Malik said that the

whole night I was thinking about him. I then saw him in my dream. I asked him "How were you judged?" He said, "Like the martyrs of Badr, and even better." I asked,"How?" He replied,"They were martyred by the swords of the Kuffar and I by the sword of the love for Maula."

This is the love Kandalvi and Jamaa'at Tableegh had for their Pirs. They loved them and adored them even more than the martyrs of Badr. And who is this Pir? Nameless, dateless, clothless, suicidal and insane. What was this voice from ghaib? Are we to believe that Allah the Most High took a naked and suicidal Sufi for his friend? Why was there no voice heard for martyrs of Uhud? What kind of miracles are these that only happen to the elite Sufis and not to the most Noble Companions?

All the Prophets, their companions and scholars died or were murdered unjustly, why was there no voice from the heavens, why did not any paper or book drop from the sky and attest to their wilaya or is this prestige reserved for the Pirs in Sufiya only? Who are more deserving of receiving such extraordinary and miraculous help? The Prophets or nameless and naked Pirs? Again, my Muslim brother and sister should reflect on the insanity and extremism being openly preached in Fahdail Amaal. The extremism in Adab and awe finally led to worship!

Tableegh Jamaa'at in reality have no love for the Messenger of Allah (sal-Allaahu `alayhe wa sallam) and his companions. They only love and adore their auliya who are lost in history and are most often figures of imagination by the authors of their books.

There are still other insults to the intellect that are to be found in Tableeghi Nisaab, better known as Fadha'il Amaal (officially banned in Saudi Arabia, alhamdulillah), such as:

1). A Pir by the name of Moosa Darir travels 2700 miles in a part of a night to pray Fajr in Makkah. (Even the F-16 Falcon cannot travel this fast, page.233, Fadha'il Hajj)

انہی لوگوں کے دیکھنے کے واسطے میرا یہاں قیام ہے، میں نے ان میں سے ایک صاحب کو دیکھا
جن کا نام مالک بن قاسم جبلیؒ تھا۔ وہ آئے اور ان کے ہاتھ میں سے گوشت کی خوشبو آرہی تھی
میں نے کہا کہ تم شاید ابھی کھانا کھا کر آئے ہو، کہنے لگے استغفراللہ، میں نے تو ایک ہفتہ سے
کچھ نہیں کھایا، البتہ اپنی والدہ کو کھانا کھلا کر آیا ہوں، اور جلدی اس لئے کی تاکہ مکہ مکرمہ میں
صبح کی نماز میں شرکت کرلوں، عبداللہؒ کہتے ہیں کہ جہاں سے مالکؒ آئے تھے اس جگہ کا اور
مکہ مکرمہ کا نو سو فرسخ کا فاصلہ ہے (ایک فرسخ تین میل کا ہوتا ہے، تو ستائیس سو میل ہوئے)

2). Khidr feeds "Baqilla" (a type of food) to a wandering Sufi in a jungle. (page. 245)

۲۶: ایک بزرگ کہتے ہیں کہ میں حجاز کے جنگل میں کئی دن تک اس حالت میں رہا
کہ کچھ نہ کھایا، ایک دن میرا دل روٹی اور گرم گرم باقلا (عرب کا مشہور سالن، لوبیے کی قسم
کا ہوتا ہے) کو چاہا، میں نے سوچا کہ میں جنگل بیابان میں ہوں، اور یہاں سے عراق تک کی
مسافت بہت دور ہے، یہاں گرم گرم باقلا کہاں، میں اسی سوچ میں تھا کہ ایک بدو
آواز لگاتا ہوا، لے لو روٹی، گرم باقلا، میں اس کی طرف بڑھا، میں نے پوچھا گرم ہے؟ کہنے لگا
ہاں ہے، اور اپنی لنگی بچھائی، اس پر روٹی اور گرم گرم باقلا رکھا، اور کہا کہ لو کھاؤ، میں نے
کھایا، کہنے لگا اور کھاؤ، میں نے اور کھایا، پھر تیسری مرتبہ اس نے تقاضا کیا، میں نے اور
بھی کھالیا، پھر چوتھی مرتبہ اس نے جب تقاضا کیا تو میں نے اس سے پوچھا کہ اس ذات کے
حق کی قسم جس نے تجھے میرے لئے اس جنگل بیابان میں بھیجا تو مجھے یہ بتا کہ تو کون ہے کہنے
لگے کہ میں خضر ہوں، یہ کہہ کر وہ غائب ہوگئے (روض)

3). A mureed who was did not eat for 40 days supplicates to Junaid Baghdadi in the Jungle for water and is granted his wish. (page. 242-243, Fadha'il Hajj, Fadha'il Amaal, Vol II)

۲۳: ابو عبد الرحمٰن خفیفؒ کہتے ہیں کہ میں حج کے ارادہ سے چلتا ہوا بغداد پہنچا
اور میرے دماغ میں صوفیانہ گھمنڈ تھا، یعنی عقیدت کی پختگی، مجاہدہ کی شدت اور اللہ کے
ماسویٰ کو پس پشت ڈال دینا۔ میں نے چالیس دن تک کچھ نہیں کھایا نہ پیا اور حضرت جنید
بغدادیؒ کی خدمت میں بھی حاضر نہ ہوا، اور میں ہر وقت باوضو رہتا، اسی حالت میں بغداد
سے بھی چل دیا، میں نے جنگل میں ایک کنویں پر ایک ہرنی کو پانی پیتے دیکھا، مجھے بھی پیاس
شدت کی لگ رہی تھی، جب میں کنویں کے قریب پہنچا تو وہ ہرنی مجھے دیکھ کر چلی گئی اور
کنویں کا پانی جو منہ تک آرہا تھا اور ہرنی اس سے پی رہی تھی وہ بھی کنویں کے اندر نیچے
اتر گیا، میں آگے چل دیا۔ اور میں نے عرض کیا، اے میرے سردار میری قدر تیرے یہاں اس
ہرنی کے برابر بھی نہیں، تو میں نے اپنے پیچھے سے ایک آواز سنی وہ یہ تھی کہ ہم نے تیرا امتحان
کیا تھا تو نے صبر نہ کیا (شکوہ شروع کر دیا) جا کنویں پر لوٹ جا، پانی پی لے ہرنی بغیر پیالہ
اور رسی کے آئی تھی تیرے پاس پیالہ بھی تھا رسی بھی تھی۔ میں جب کنویں پر لوٹا تو وہ لبریز تھا
میں نے اپنا پیالہ بھر لیا، اسی میں سے میں پانی بھی پیتا رہا اور وضو بھی کرتا رہا، مگر وہ پانی ختم نہ
ہوا یہاں تک کہ میں مدینہ طیبہ پہنچ گیا۔ اس کے بعد حج سے فارغ ہو کر جب میں
بغداد پہنچا اور جامع بغداد میں گیا، تو حضرت جنیدؒ کی نظر مجھ پر پڑی، فرمانے لگے کہ اگر تو صبر کرتا
تو پانی تیرے قدموں کے نیچے سے اُبلنے لگتا۔

Such are the paganistic beliefs contained in Fadha'il Amaal. It has retarded the Muslims en masse, murdered whole nations of Islam, have cast the evil cloud of Shirk and grave worshipping over no less than 200 million Muslims worldwide. It has divided the hearts of the Muslim and instead of guiding the Muslim to the Quran and pure Sunnah, it attaches them to some ignorant personality, making taqleed of him and taking him as absolute authority in all affairs of life. This is the book, Fadha'il Amaal, the book that another Hizb, Ihyaa Turaath and in particular the Urdu section in Kuwait openly claimed it is fine to <u>take the good and leave the evil from it</u>.

Woe unto you Ihyaa Turaath! You gather the people under the false garb of the Sunnah and your only aim is to swell your numbers! So you do not have any regard for Sunnah or Tawheed but your only concern is the crowd. And it was the crowd that the callers in Ihyaa Turaath feared. They feared that it would lessen their number if they spoke out against Jamaa'at Tableegh so they lied and guided them to the worst manual of Shirk, Bidah and Khurafaat that has ever come upon the Ummah in the last 1400 years.

It has given the genitalia worshipping Hindu ascendancy over the Muslim. Fadha'il Amaal and the Tableeghi Jamaa'at have stolen Tawheed and Sunnah from every home replacing it with stories and fables that resemble those of the Hindu scriptures laden with Shirk, Bidah and Khurafaat. A hundred versions of Islam exist today. Some fuelled by the Ikhwan al-Mufliseen, others by the likes if Hizb at-Tahreer and Jamaat e-Islaami and some by the likes of Qardawee (the lover of female singers and enticers) and Qutb. The common trait in all these diseases is that they are devoid of Tawheed, Sunnah and the understanding of the Salaf. Verily they were the best but the people have left them for something inferior. Just like the fornicators in Hell will leave fatty tasty meat for the rotten one, the Muslim Ummah has been given rotten, smelly personalities and books and the pure Sunnah is hidden and suppressed.

Why have we allowed the Tableeghi Jamaa'at and their likes to fool us, to deceive us in the name of prayer and fasting? Why are they getting away by murdering and raping no less that 200 million Muslims worldwide of their aqeedah? This is the greatest genocide ever perpetrated against the Ummah. The Tartar murdered and looted but the Tableegh Jamaa'at murder the Sunnah and steal our Tawheed! Is this not a greater crime? Is it not better that a Muslim is murdered while he us upon sound aqeedah than live for even 1 year with Jamaa'at Tableegh and commit the worst form of Shirk ever unleashed? Why have we allowed them to play with our noble deen, removing what they feel and adding what they feel?

They have also stolen the children of the Muslim Ummah. Stealing them from mosques and study circles and dumping them like corpses into their Sufi Khanqahs, stealing the Ibaadah of Allah alone and giving them to worship man made auliya!

This is the time we wake up! We wake up to get back what was stolen from us. We get back to rid ourselves from the Tableeghi Jamaa'at, get rid of their Shirk, their Bidah and their stories. And I swear by Allah the Most Worthy of Praise that the only way is through Knowledge. Through knowing what is Shirk and what is Tawheed, through knowing what is Sunnah and what is Bidah. This is the only way we will be able to save ourselves and our families from the Fire the fuel of which is men and stones.

The time is now to wake up and break the shackles of blind following, of extremism and returning to the Pure Deen revealed by Allah the

Most High to His Prophet Muhammad and that which he preached to his noble companions.

We seek help from Allah for it is only Him the Most Merciful who can help us and rid us of our humiliation and this can only be done by returning to the salaf.

And with this we end the third part of the series. To Allah we belong and to Him is our return.

Wassalam alaikum

The Slave of Allah
Abu Mu'awiyah

Morning of Dhul Qadah 11, 1422H
Thursday, 24th of January, 2002